

Using Newman's Criteria to Prove the Integral Complementarity of Woman and Man"

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Text Newman and Integral Gender Complementarity from *The Concept of Woman*

Passages from Newman

True development of an original idea:

The process, whether it be longer or shorter in point of time, by which the aspects of an idea are brought into consistency and form, I call its development, being the germination and maturation of some truth or apparent truth on a large mental field. On the other hand this process will not be a development, unless the assemblage of aspects, which constitute its ultimate shape, really belongs to the idea from which they start.¹

hylo-morphism
Aristotle
Generation of animals
De anima

integral sex complementarity
Augustine City of God
Book 22, Chapt. 17

In Sermon XV on the Theory of Development Newman himself recognized the

similarity between theological principles and principles in Christian philosophy in both their implicit and explicit articulations:

Principles of philosophy, physics, ethics, politics, taste, admit of both implicit reception and explicit statement; why should not the ideas, which are the secret life of the Christian, be recognized also as fixed and definite in themselves, and as capable of scientific analysis?²

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¹ John Henry Cardinal Newman, *An Essay on the Development of Christian Doctrine*, Forward by Ian Ker (Notre Dame, Indiana: Notre Dame Press, 1989), 38.

² John Henry Newman, "The Theory of Developments in Religious Doctrine," in *Fifteen Sermons Preached before the University of Oxford* (Waterloo Place, London: Rivingtons, 1834), Sermon XV, 312-351, here 327-38.

The developments in both hylomorphism and integral sex and gender complementarity / articulated by these philosophers provide a rich set of examples for Newman's fourth test of fidelity in true development: i.e., logical sequence:

Logical Sequence has been set down above as a fourth test of fidelity in development, /. That is, I mean to give instances of one doctrine leading to another, so that, if the former be admitted, the latter can hardly be denied, and the latter can hardly be called a corruption without taking exception to the former.³

St. Thomas
Soul — Form
— Spirit

Hildegard of Bingen
complementarity — across all 4 categories

In this way the personalist movement exemplifies Newman's fifth criteria for a true and living idea: namely the anticipation of its future in favor of developments, ethical or political. In Newman's words:

It has been set down above as a fifth argument in favor of the fidelity of developments, ethical or political, if the doctrine from which they have proceeded has, in any early stage of its history, given indications of those opinions and practices in which it has ended.⁴

Christine de Pizan
— equality — education
virtue

Newman's sixth note for testing whether an idea is a true development or a corruption:

A true development, then, may be described as one which is conservative of the course of antecedent developments being really those antecedents and something besides them: it is an addition which illustrates, not obscures, corroborates, not corrects, the body of thought from which it proceeds; and this is its characteristic as contrasted with a corruption.⁵

³ Newman, *An Essay on the Development of Christian Doctrine*, 383.

⁴ Newman, *An Essay on the Development of Christian Doctrine*, 400.

⁵ Newman, *Essay on the Development*, 200.

Newman's sixth note for a true living idea.

It is the general pretext of heretics that they are but serving and protecting Christianity by their innovations; . . . That is, they assume, what we have no wish to deny, that a true development is that which is conservative of its original, and a corruption is that which tends to its destruction.⁶

Newman introduced a distinction between implicit and explicit knowledge in his Fifteenth Oxford Sermon on the theory of Developments in Religious Doctrine. Newman expresses it this way:

It is no proof that persons are not possessed, because they are not conscious, of an idea. Nothing is of more frequent occurrence, whether in things sensible or intellectual, than the existence of such unperceived impressions.⁷

Newman points out that when a true living idea continues to develop, alongside of it, come related false ideas which have different sort of life-cycles which accompanied the promotion of contrary views. Two different kinds of conflicting views occurred. The first conflicting views are examples of what is called, in Newman's terminology, *corruptions* and *perversions* of a true development.

⁶ Newman, *An Essay on the Development*, 419.

⁷ John Henry Newman, "The Theory of Development of Religious Doctrine, in "Fifteen Sermons Preached before The University of Oxford between A.D. (Waterloo Place, London: Rivingtons, 1834), Sermon 15, 312-51, here 321.

In describing his seventh criteria for a true development Newman offered the following:

We have arrived at length at the seventh and last test, which was laid down when we started, for distinguishing the true development of an idea from its corruptions and perversions: it is this: *A corruption, if vigorous, is of brief duration, runs itself out quickly, and ends in death; on the other hand, if it lasts it fails in vigour and passes into a decay.*⁸

In the context of Newman's discussion of his *seventh criteria* of a true development, he observes that "... while a corruption is distinguished from decay by its energetic action, it is distinguished from a development by its transitory character."⁹

e.g. There is no Sartrean, Beauvoirean, or Dalyean school about woman's identity. In other words, their concepts of woman sprang up as corruptions that devalued both women and men, and then they died.

In the twentieth century, in addition to the strength of the Catholic authors already described, namely, Dietrich von Hildebrand, Jacques and Raissa Maritain, Gabriel Marcel, Emmanuel Mounier, and Bernard Lonergan, who contributed so much to the beginning stages of the development of philosophical foundations for the integral complementarity of woman and man in Germany, France, and Canada, we now see an expansion of Catholic philosophical contributions to Switzerland, the United States, England, and Poland. These contributions enrich and integrate even more thoroughly the renewed foundations of the integral unity of the human person, always or for the most part, a woman or a man, and renewed foundations for the integral

⁸ Newman, *An Essay on the Development of Christian Doctrine*, 437.

⁹ Newman, *An Essay on the Development of Christian Doctrine*, 204.

sex and gender complementarity. Together they exemplify the chronic vigor of the Catholic system of thought Newman describes:

When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful challenges without and within which have befallen it, the incessant mental activity and the intellectual gifts of its maintainers, the enthusiasm which it has kindled, the fury of the controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever-increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost, were it a corruption of Christianity. Yet it is still living, if there be a living religion or philosophy in the world; vigorous, energetic, persuasive, progressive; *vires acquirit eundo* [acquiring force]; it grows and is not overgrown; it spreads out, yet is not enfeebled; it is ever germinating, yet ever consistent with itself.¹⁰

Hans Urs von Balthasar's significant contribution to the developing idea of integral complementarity came through his direct analyses of woman and man elaborated in three different texts listing their date of their first publication in German: The Marian Principle, (1971); Man and Woman (1976); and Woman's Answer (1978).

Balthasar emphasized that his position rejects any unisex direction:

At the same time both share an identical human nature, but at no point does it protrude, neutrally, beyond the sexual difference, as if to provide neutral ground for mutual understanding. Here there is no *universale ante rem*, as all theories of a nonsexual or bisexual (androgynous) primitive human being would like to think. The human being, in the completed creation, is a "dual unity", "two distinct but inseparable realities, each fulfilling the other and both ordained to an ultimate unity that we cannot as yet envisage;"...¹¹

¹⁰ Newman, *An Essay on the Development of Christian Doctrine*, 437-438.

¹¹ Balthasar, "Man and Woman," 365-66. Referring back to the work of A. Frank-Duquesne and Scheler, note 53.

Balthasar again introduced the word and concept of complementarity in attempting to explain the complicated tensions in woman/man relations:

..[A]s a human being, man is always in communion with his counterimage, woman, and yet never reaches her. The converse is true of a woman. If we take this man/woman relationship as a paradigm, it also means that the human “I” is always searching for the “thou”, and actually finds it (“This at last ...”), without ever being able to take possession of it in its otherness. Not only because the freedom of the “thou” cannot be mastered by the “I” using any superior transcendental grasp—since,, in its proper context, all human freedom only opens up to the absolute, divine freedom—but also because this impossibility is “enfleshed” in the *diverse and complementary constitution of the sexes.*¹²

Balthasar exemplifies the seventh note of Newman’s “chronic vigor” in both the true development of the idea of the *hylomorphic* structure of a woman or a man as a spirit_{soul}_{psyche}/body integral person and of the true development of the integral sex and gender complementarity of woman and man.

Finally, Balthasar offers a striking way of refuting the Kantian distinction between the phenomenal world of appearances and noumenal world of things in themselves by providing a vibrant counter-example—a mother and child.

The infant is brought to consciousness of himself only by love, by the smile of his *mother*. In that encounter, the horizon of all unlimited being opens itself for him, revealing four things to him: (1) that he is one in love with the other, even in being other than his mother, therefore all being is one; (2) that that love is good, therefore all Being is good; (3) that that love is true, therefore all Being is true; and (4) that that love evokes joy, therefore all Being is beautiful.

We add here that the epiphany of Being has sense only if in the appearance we grasp the essence that manifests itself [*Ding an sich*]. *The infant comes to the knowledge, not of a pure appearance, but of his mother in herself.*¹³

¹² Balthasar, “Man and Woman,” 366.

¹³ Hans Urs von Balthasar, *My Work: In Retrospect* (San Francisco: Ignatius Press, 1993), 114. My emphasis. See also Hans Urs Balthasar, *Unless you Become Like This Child* (San Francisco: Ignatius Press, 1991); and John S. Bonnici, “A Mother’s Smile,” in *Person to Person: Friendship and Love in the Life and Theology of Hans Urs von Balthasar* (New York: Alba House, 1999), 23–43.

Just as Balthasar reveals the unique place of the mother-child relationship for encountering real being through the transcendentals, so Balthasar's approach shifts metaphysics towards the study of the human person.

To emphasize the spiritual nature of the human person, W. Norris Clarke preferred to describe the human person more as an "embodied spirit" than as a soul/body composite.¹⁴ His summary integrates the latest developments in science:

This immediate origin of the human soul from God alone now confers a unique dignity on the origin of the entire human person, as an embodied spirit. ... On the one hand, the human body results from the long slow evolution of life on our planet from the tiniest one-cell creature to the highest, most complex body that nature has so far been able to produce; on the other, since material nature can now go no further, God himself comes down to infuse a spiritual soul directly into this long-prepared living body, to take it over and make its own, to live out its unique mode of life as an embodied spirit—a human person, a unique fusion of the two great domains of reality in our universe, the spiritual and the material—"man the microcosm," a single being summing up all the levels of being in the universe in itself, and so pointing to the unity of its Creator, as the Greek Fathers of the Church loved to put it. Such is the authentic Christian tradition, the fruit of both divine revelation and human philosophical analysis. The human being is a being at once rooted in nature and yet stretching beyond it into the world of spirits, "the lowest of the spirits," as St. Thomas loves to put it, that needs a body to carry out its destiny of a journey through the material world toward fulfillment by union with the infinite fullness of being and goodness beyond this world.¹⁵

Norris Clarke was particularly interested in creatively retrieving the traditional Thomistic understanding of the Resurrection of the Body to stand against several other contemporary positions proposed by Christian and non-Christian authors. In these actions of

¹⁴ Clarke, *Person and Being*, 32.

¹⁵ W. Norris Clarke, S.J., "The Immediate Creation of the Human Soul by God: Some Contemporary Challenges," page 6/20 page manuscript of lecture given at St. John Vianney Theological Seminary in Denver and published later as "The Immediate Creation of the Soul and Some Contemporary Challenges, in Clarke, *Creative Retrieval of Saint Thomas Aquinas*: 173-190. For a further article on philosophy's relation with science see W. Norris Clarke, S.J., "Metaphysics as Mediator between Revelation and the Natural Sciences", *Communio* 28 (Fall 2001): 464-487.

Clarke, we see an example of Newman's Sixth note by which to assess the development of a living idea: namely conservative action on its past (of the original) with corruption tending to its destruction. Clarke argued that the contrary positions led to the impossibility of the dogma of Resurrection of the Body, because they could not show how the continuity of identity of a woman or a man could be explained. Without a spiritual soul continuing to exist after the destruction of the body after death, either God would have to create a completely new soul for the same person (which would then be a different person) or the soul would cease to exist for ever and the person's identity would be lost. Clarke's creative retrieval of Thomas's understanding of the embodied spirit identity of a particular woman or man fulfills Newman's third criteria for the assimilative power of dogmatic truth in living idea of *hylomorphism*.

The defense of the complementarity of woman and man is found throughout Alice von Hildebrand's *Man and Woman: A Divine Invention*: "Male ... and female... are two beings of equal dignity, but complementary; therefore, they are mutually necessary for enriching one another."¹⁶ Alice von Hildebrand emphasizes the metaphysical foundations of the principles of integral gender complementarity in claiming first that man and woman have "equal ontological dignity."¹⁷ Their equal dignity is also joined necessarily to significant difference: "That God has created these creatures of equal dignity with different genders is truly divinely inspired."¹⁸ Alice von Hildebrand then opens up the multidimensional complementarity: "...the admirable

¹⁶ Alice von Hildebrand, *Man and Woman: A Divine Invention* (Ave Maria, Florida: Ave Maria University, 2010), 4.

¹⁷ Hildebrand, *Man and Woman, A Divine Invention*, 3.

¹⁸ Hildebrand, *Man and Woman, A Divine Invention*, 38

complementarity existing between men and women is not only biological but also psychological, intellectual, affective, spiritual, and religious.”¹⁹

Alice von Hildebrand’s contribution to the integral complementarity of woman and man is also seen in her multi-leveled defence of the dignity of the marital sexual relations of husband and wife. In her critique of the work of Christopher West, Hildebrand clearly demonstrates West’s distortions of the thought of Pope John Paul’s Theology of the Body. She vigorously identifies West’s errors and “hyper-sexualized” approach to marital sexual activity drawing upon her husband’s book *In Defense of Purity* and developing her own convincing arguments. **We find here a key example of the chronic vigor of integral gender complementarity in Newman’s seventh test of distinguishing a true development from its corruptions, perversions, and decays.**

The multilevelled approach of Alice von Hildebrand to the relation of husband and wife is an important contribution to the earlier work of Jacques and Raissa Maritain and Bernard Lonergan who emphasize the place of spiritual friendship between a woman and a man in marriage. Again we see **Newman’s sixth criteria of a living truth fulfilled as the conservative action on the past of the original idea with corruption tending to its destruction.**

Gertrude Anscombe and her husband Peter Geach wanted to turn English philosophy to deeper metaphysical and moral issues underneath language. With that purpose in mind they collaborated together on a book, titled *Three Philosophers*.²⁰ The “Geachcombes” as they were

¹⁹ Hildebrand, *Man and Woman, A Divine Invention*, 47.

²⁰ G.E.M. Anscombe and P.T. Geach, *Three Philosophers* (Oxford: Blackwell, 1963).

sometimes called,²¹ divided the book: Anscombe wrote on Aristotle and Geach on Aquinas and Frege. Anscombe began: “I shall devote the greater part of my account to his [Aristotle’s] theory of substance, predication and existence, because it seems to be the most fundamental and the most central topic in this philosophy...”²²

Describing the Greek philosopher’s approach to substance in his *Categories*, she wrote that the category of first or ‘primary substance’ refers to individual things which can be designated by a proper name. They are never predicates or accidents. ‘Secondary substance’ is the *kind* of things that these things are. Anscombe subsequently reintroduces the form/matter distinction and union in actual things with the soul/body distinction and union in living things—especially in living human beings. In this way, metaphysics provides the foundation for the concept of person, and subsequently of woman and man as two ways of being human persons.

Peter Geach applied distinctions in a discussion of the resurrection of the person after death. The identity of the person continues individualized as this particular woman or this particular man because their soul had been specifically commensurated to a particular body at conception:

Aquinas holds that each disembodied human soul would remain individualized, because at any time there would be a certain determinate parcel of matter such that, if at that time the soul came to be the form of that matter, there must again be the very man whose soul the soul was. *This is tailor-made (commensurata) for reunion to this parcel of matter; we must hold that in its very nature contains such a capacity for union—otherwise we should be regarding union to a body as a mere external or accidental relation in which a soul stands, which is contrary to Aquinas’s whole doctrine of the soul.* (*Contra Gentes IIc. 85.*)²³

²¹ Teichmann, *The Philosophy of Elizabeth Anscombe*, 8. Teichmann also noted in this introduction Anscombe’s close friendship with two other women philosophers with whom she often disagreed: Phillipa Foot and Iris Murdoch., 3-4.

²² Anscombe and Geach, *Three Philosophers*, 5.

²³ Anscombe and Geach, *Three Philosophers*, 99.

Geach's analysis exemplifies the first three of Newman's notes for a true development of *form/matter composite identity* as characteristic of human persons: Preserved Identity of Original Type, Continuity of Principles, and its Assimilative Power of the Dogmatic truth (Resurrection of the Body).

From the perspective of the history of the concept of woman, G.E.M. Anscombe contributed to the chronic vigor of an Aristotelian/Thomistic renewal both by her defense of the substantial unity of an individual human being and by her defense of an integral complementarity in relations of husband and wife with respect to their participation in human generation. In her writing about Aristotle, Anscombe joined others who brought a new vigor to the theory of Aristotelian *hylomorphism*, exemplifying Newman's seventh criteria for a true living idea.

The discussion about Karol Wojtyla/Pope John Paul II's concept of woman is divided into two parts to demonstrate the consistency of his early work as an academic and priest in Poland with his later work as Holy Father and Apostle around the world. I identify Pope John Paul II as the *Founder of Integral Gender Complementarity* because he is the first person to provide a *completely integrated account* of woman's identity in relation to man drawing upon metaphysics, philosophical anthropology, philosophy of knowledge, ethics, and politics. His work exemplifies Newman's description of the meaning of a preponderance of evidence for the development of a living idea, as a convergence of probabilities.

*

The point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last... To guarantee its own substantial unity, it must be seen to be one in type, one in its system of principles, one in its unitive power towards externals, one in its logical consecutiveness, one in

the witness of its early phases to its later, one in its union of vigor with continuance, that is, in its tenacity.²⁴

Wojtyla exemplifies Newman's seventh criteria for true development by revitalizing its defense in the face of corruptions or perversions of its truth. Right after articulating this Thomistic description of the human person's soul/body composite identity, Wojtyla distinguishes it from, and defends it against, **its corruption in post-Cartesian philosophy:** "A hallmark of Descartes' view is his splitting of the human being into an extended substance (the body) and a thinking substance (the soul), which are related to one another in a parallel way and do not form an undivided whole, one substantial *compositum humatum*."²⁵ The forming of 'an undivided whole' refers to the 'integration' of the human person in its *hylomorphic* or soul/body composite identity. Wojtyla evaluates the Cartesian approach in a way that both criticizes its fragmentation of the human person from within while he accepts Descartes' initial study of consciousness and self-consciousness within a person. While Thomas kept the objective reality of the human person as an integrated composite soul/body being, Descartes provided a way into studying the subjective lived experience of the human being.²⁶ This latter aspect of the study of the person opens for the history of the concept of woman the pathway to a different lived experience of body and culture in some respects than is found in a man.

Karol Wojtyla's articulation of Thomistic personalism fulfills all seven of Newman's criteria for a true development: preserve identity of original type; continuity of principles; assimilative power of dogmatic truth; logical sequence in fidelity of development;

²⁴ Newman, *An Essay on the Development of Christian Doctrine*, 206.

²⁵ Wojtyla, "Thomistic Personalism," 169.

²⁶ Wojtyla, "Thomistic Personalism," 169-171.

anticipation of its future in fidelity of development ethical and political; conservative action on its past; and chronic vigor of an idea.

Passages from Pope John Paul II's 1995 Encyclical Letter, *The Gospel of Life* (*Evangelium Vitae*) make this point:

Some people try to justify abortion by claiming that the *result of conception, at least up to a certain number of days, cannot yet be considered a personal human life*. But in fact, "from the time that the ovum is fertilized, a new life is begun which is neither that of the father nor the mother; *it is rather the life of a new human being with his own growth. It would never be made human if it were not human already*. This has always been clear, and ... modern genetic science offers clear confirmation. It has been demonstrated that from the first instant there is established the program of what this living being will be: a person, this individual person with his characteristic aspects already well determined. Right from fertilization the adventure of a human life begins, and each of its capacities requires time—a rather lengthy time—to find its place and to be in a position to act." ... Even if the presence of a spiritual soul cannot be ascertained by empirical data, the results themselves of scientific research on the human embryo provide "a valuable indication for discerning by the use of reason a personal presence at the moment of the first appearance of a human life: *how could a human individual not be a human person?*"²⁷

We see in John Paul II's argument a clear application of Newman's fifth and sixth criteria for the true development as applied to the soul/body composite (*hylomorphic*) structure of a real living human being. Each living being has the form of its nature operative from the beginning of its life. The fertilization of a human ovum of the mother by the father's sperm results in a new living being with a unique form/matter structure of a human being. John Paul II is applying this principle to the challenge of abortion with false claims that the early developing human being is something other than a human person or even human life.

²⁷ John Paul II, *Evangelium Vitae*, #60. Referring back to Congregation for the Doctrine of the Faith (CDF), *Declaration on Procured Abortion* (1974), nos. 12-13 and CDF, *Domum Vitae* (1987), no. 1. My emphasis.

Conclusion

Newman applied his seven tests to the question of whether the Catholic Church is a true development of Christianity from its founding by Jesus Christ. Newman's context was theological, rather than philosophical. My own work on the history of the concept of woman is primarily philosophical. Yet it seemed to me that Newman's seven notes exactly fit the criteria for a true development of both the understanding of the human being as having a '*soul/body composite identity*' and to the true development of the *integral gender complementarity* of a woman and a man. Newman actually includes philosophy as category that can be tested:

When we consider the succession of ages during which the Catholic system has endured, the severity of the trials it has undergone, the sudden and wonderful changes without and within which have befallen it, the incessant mental activity and the intellectual gifts of its maintainers, the enthusiasm which it has kindled, the fury of the controversies which have been carried on among its professors, the impetuosity of the assaults made upon it, the ever increasing responsibilities to which it has been committed by the continuous development of its dogmas, it is quite inconceivable that it should not have been broken up and lost, were it a corruption of Christianity. Yet it is still living, if there be *a living religion or philosophy* in the world; *vigorous, energetic, persuasive, progressive; vires acquirit eundo [growing in force]; it grows and is not overgrown; it spreads out, yet is not enfeebled; it is ever germinating, yet ever consistent with itself...*²⁸

Catholic philosophy is such a living philosophy. Furthermore, if Catholicism is a true development of Christianity, then Catholic philosophy can be understood as a true development of the combination of Ancient Greek philosophy (Aristotle's *hylomorphism* in the *Metaphysics*) and Catholic philosophy and theology (Augustine's defense of the equal dignity and significant difference of woman and man in heaven in *The City of God*). The principle of the *integral gender*

²⁸ Newman, *An Essay on the Development of Christian Doctrine*, 437-38. My emphasis.

complementarity of woman and man depends upon the preliminary truth of the *hylomorphic* understanding of the human being as a '*soul/body composite identity*'. Realistic metaphysics describes women and men as they are in the real world. In this way, a *realistic metaphysics* provides the necessary foundation for a true philosophical anthropology. Gender reality best describes the truth about woman and her relation with man in the world. Stated conversely, the '*soul/body composite identity*' of a woman and of a man is a necessary premise for defending the equal dignity and simultaneous significant difference of a woman and a man within a living *integral gender complementarity*.

The first two tests of a true development, according to Newman, involve showing that the identity and continuity of principles in the original type are preserved from beginning to end. When the soul/body composite identity for the human person in Jacques Maritain, Bernard Lonergan, M.A. Krapiec, Norris Clarke, and Karol Wojtyla is compared with the original soul/body composite type (*hylomorphism*) in the Aristotelian corpus, it can be clearly demonstrated to be an elaboration of the same type. The original type of the form/matter composite identity of living beings in the world is consistently present even though its component of 'form' has developed to include reference simultaneously to form organizing the body and to spirit in communion with other spirits through its pathway of development in Thomas Aquinas.

In a similar way the unity of the soul/body composite in the human being opened up to include its meeting point in the human psyche engendered in a woman or in a man. This true development occurred in Edith Stein and Karol Wojtyla/ John Paul II. Developments in the sciences introduced the logical sequence of a woman's lived experience of her body in relation to ovulation and a man's lived experience of his body in relation to generating outside the self.

These dimensions of man's and woman's identity were explored in the work of different phenomenologists and Neothomists, who brought a greater accuracy into the understanding of a woman or a man as having a particular kind of soul/body composite identity. The original type of 'soul/body composite identity' remains entirely the same while it develops into a '^{spirit}soul_{psyche}/body composite identity'. When the unique human soul provided by God begins to organize a particular human female or male body at conception, it actualizes the early life, always or for the most part, of a unique female or male human person, girl or boy, woman or man.

The development of various sciences made it possible for previous errors to be corrected over time, and for the knowledge about gender differentiation to be more easily accessible. In particular, the foundation of the engendered soul/body composite unity of the human being provided scientific evidence for the two principles of integral gender complementarity, equal worth and significant differentiation. Because of this, eventually Aristotle's mistaken theory that the female provided no fertile seed to generation and of the natural inferiority of the female in relation to the male was overturned. Aristotle's metaphysics of hylomorphism was freed from the albatross of an erroneous view about woman's so called defect with respect to her own generation and to her capacity to generate another.

In the Theistic development of Aristotle's hylomorphism as applied to the identity of the human being, the claim that the human soul is simultaneously spirit and form is a rich contribution to the two principles of the equal dignity and significant difference of a woman and man. Augustine, Thomas, Hildegard, Dante, Christine de Pizan and so many of the early Catholic philosophers recognized that only an eternal God could create a human being with an unending soul uniquely joined to a particular human matter. It took much more development for

the question of exactly when this occurred, but the *hylomorphic* principles remained continuous throughout all the development of the theories.

The introduction by Lonergan and Krapiec of conjugate forms and virtual forms respectively helped explain how the different levels of development can be metaphysically accounted for, in the embodied forms of chromosomes, hormones, anatomical organs, and systems. These are examples that fulfil the 4th test for true development, or logical sequence in the fidelity of development. Something had to account for how the body worked, and the Aristotelian understanding that forms were always immaterial seemed inconsistent with what scientists were discovering and describing. Consequently, the true development of form kept the form/matter composite identity of real things while distinguishing two kinds of forms to include both lower material conjugate or virtual forms of things dependent upon living in a human body from the central or substantial immaterial human form of the individual human being himself or herself.

The introduction of spirit as characteristic of only the human form or soul also is a logically consistent true development. Augustine directly countered the false implication of the Aristotelian view of the female as a defective male, when he argued that a woman's sex is her nature and no defect; he concluded that in heaven there would be both women and men. Later Catholic philosophers like Dietrich von Hildebrand, Jacques Maritain, Edith Stein, Alice Hildebrand, Norris Clarke, Gertrude Anscombe, and Karol Wojtyla/John Paul II elaborated more on this important living truth about women and men. This is a Christian development defending the two principles of the equal dignity and significant difference of woman and man.

returning again to Scripture
Scripture also contributed to the developing history of true development. There is [del] the Jewish tradition of *Genesis*, which Jacques Maritain and Pope John Paul II so well

elaborated. The Book of *Genesis* reveals all four principles of man/woman complementarity. The principle of the *equal dignity* of all human beings is revealed in *Genesis* 1:26: "Let us make man [the human being] in our image, after our likeness." The *significant difference* between a woman and a man is revealed in *Genesis* 1:27: "...in the image of God he created them; male and female he created them." The *synergetic relation* of a woman and a man is revealed in *Genesis* 1:28: "And God blessed them, and God said to them, 'be fruitful and multiply...'" and in *Genesis* 2:24 "... they became one flesh." The fourth principle of *intergenerational fruition* is revealed in *Genesis* 5: 1-32: "This is the book of the generations" and in the subsequent listing of the names those who generated one generation after another from Adam to Noah.

A big challenge for the history of the concept of woman in relation to man occurred because of the numerous centuries during which theologians, philosophers, and others interpreted the texts of *Genesis* within a traditional gender ideology of natural male superiority. Examples of such distortions gave sufficient detail in Volumes One and Two and do not need repeating here. In the later Renaissance the opposite distortion occurred when some authors like Heinrich Cornelius Agrippa or Lucrezia Marinella used *Genesis* to argue for the natural superiority of woman over man. This reverse development never gained momentum in western culture which had been distorted by centuries of traditional sex and gender devaluation of the female. Literary artists like Dante and Boccaccio and Renaissance essayists like Laura Cereta attempted to reveal the grounds for a living integral complementarity in their works, but they also succumbed to devaluation of the female or of the male at times.

Yet, when the true development of the integral complementarity of woman and man is traced, it becomes clear that many different women and men authors attempted in one way or another to bring a proper balance of equal dignity and significant differentiation into the

conversation. Christine de Pizan is notable for her efforts to correct the satirical devaluation of women. Other spiritual writers like Teresa of Avila, Edith Stein, Gertrud von Le Fort, Jacques Maritain, Raissa Maritain, Dietrich von Hildebrand, Alice von Hildebrand, Emmanuel Mounier, Norris Clarke, Bernard Lonergan, and John Paul II joined the developing pathway of truth about the relation of Scripture to the complementary identities of woman and man.

Capacity for assimilating dogmatic truth and fidelity in logical sequential development.

Newman's third test for a true development examines whether it has *an assimilative power for dogmatic truth*; his fourth test examines whether there is an *identifiable logical sequence in its fidelity of development*. The third test is obviously a theological test, because dogma is a question of the fundamental truths of the Faith. The fourth test applies the philosophical criteria of logic to the development of a theological principle. It is necessary to emphasize that the purpose of using Newman's seven tests is *not* to demonstrate that principles correspond to Newman's thought. Rather, Newman's tests offer a way of assessing whether something^[m1] is a living reality rather than a theory simply made up by human beings. A living reality's development reveals itself over time from its origin in the real world. Its Creation by God is revealed through faith, and its full development is discovered by the chronic energy and vigorous examples of the exercise of human reason and observation of the senses over time.

There is a philosophical dimension to the two living ideas of the soul/body composite identity of a woman and of a man and of their integral gender complementarity. Consider the following phrases in the 7th clause of the *Apostle's Creed*: "I believe in...the communion of saints... the resurrection of the body, and life everlasting." Thomas Aquinas offered the reasoned argument that because a human being is a soul/body composite, after the death of the

body, the person's identity is not complete until the soul in the Resurrection will be reunited with its glorified body. Each human soul has a unique and unrepeatable identity because it organized that specific body which belonged to it while the person was alive. Norris Clarke, Peter Geach, and others have also defended this argument about personal identity. It is clear that the principle of *hylomorphism* in the *soul/body composite identity* of a woman or a man can assimilate the dogma of the resurrection of the body.

Similarly, the two principles of the integral complementarity of woman and man, namely equal dignity and significant difference, can assimilate the dogma of the communion of saints. In fact, the communion of saints requires the equal dignity and significant difference of each woman or man within it. The theme of the communion of saints will be discussed further in this conclusion in the context of a discussion of the theme: *Search for Communion of Persons*. In the meantime, evidence is simply being offered in support of the first four of Newman's tests for a true development. This evidence applies to the two living ideas defended in this third and final volume namely, the *soul/body composite identity of a woman or a man*: and *the integral gender complementarity of woman and man*. To recapitulate the first four tests:

1. Preserve Identity of Original Type through all its apparent changes and vicissitudes from first to last.
2. Continuity of Principles in the type remains entire from first to last, in spite of process of development. Changes do not destroy the type.
3. Assimilative power for dogmatic truth.
4. Logical Sequence in fidelity of development.

It is important to compare the slightly different approaches to feminine and masculine characteristics in the work of Edith Stein and John Paul II. Their extensive work in this area deepens considerably the philosophy of person and the concept of woman. They both accentuate the lived experience of the female body for a woman and the lived experience of the male body

for a man. But their use of the words 'feminine' and 'masculine' in relation to gender identity varies considerably. While Edith Stein argued that a woman needed to develop the positive significance of both feminine and masculine characteristics, Pope John Paul II never applied masculine characteristics to a woman or feminine characteristics to a man. For the Holy Father, 'feminine' is *only* used to describe how a woman acts in the world and masculine *only* to the way a man acts in the world.

In addition, Edith Stein moves from the starting point of female sex, to a two-dimensional reference point of female-masculine and feminine characteristics. Pope John Paul moves from the starting point of female sex to the three dimensional reference point of female-woman-feminine way of acting. Both understand that a woman discovers the meaning of her identity as a woman in Stein or of her feminine way of acting as a woman in Pope John Paul II through spiritual maternity. Edith Stein first identified as 'feminine' the way that a woman pays attention to the whole person in her area of activity; Pope John Paul II developed this thought in his identification of a woman's genius or the feminine genius to be the way a woman receives new life and fosters its integrated growth and development. The main difference is that Pope John Paul always avoided ascribing any human characteristic to a man by the word 'feminine' or any human characteristic to a woman by the word 'masculine'. He may be speaking or writing about courage, gentleness, strength, boldness, tenderness, intelligence, but without gender associations.

My own preference is for the pathway that Pope John Paul chose on this particular question of feminine and masculine characteristics. Quite simply stated, I think that it is closer to the truth about a woman to say she is a courageous woman than to say she is a masculine woman (since that characteristic was often identified as masculine or manly, as we saw in Teresa of Avila's

time). Similarly, I think it is closer to the truth to say about a man that he is a gentle man than that he is a feminine man. In any event, this decision is open to personal preference.

The only way that Pope John Paul II distinguishes between a woman and a man is through a propensity to act in what he identifies as *a maternal way* (in a woman) or *a paternal way* (in a man). Because of free will, a woman or a man may always choose to act against these propensities, and many do so. But if a woman or a man chooses to act with these propensities, then her feminine genius or his masculine genius can flourish in unique and creative ways. To be more specific, a woman's propensity is to receive new life that is entrusted to her, and to foster its complete and integrated flourishing. The root for propensity comes from the fact that she ovulates regularly from puberty through menopause and that she generates in herself. Her body prepares every month to receive new life, unless she represses it chemically or by surgery. A woman's genius flourishes through the unique and creative ways she acts in this way in relation to her own children and to all other people, in her areas of activity. A man's paternal genius flourishes when he makes a decision to adopt a woman or child as his own, and from this act his propensity is to provide for and to protect them. This propensity comes from the fact that the man generates outside the self. We have come full circle to Aristotle's original distinction of the female and male sex as generating in the self and generating outside the self. And the understanding engenders rich development through the combined work of renewed Neothomism and phenomenology. The whole person as *a spirit soul psyche/body composite* reveals itself to be complementary as a man or as a woman.

~~complementary as a man or as a woman.~~

Newman lists his final three criteria for testing the true development of a living idea as follows:

5. Anticipation of its future (in favor of the fidelity of development, ethical or political)
6. Conservative action on its past (of the original idea) with corruption tending to its destruction.
7. Chronic vigor of a true development of an idea in distinction from its corruptions, perversions, and decays.

The chronic vigor of philosophers defending the *spirit soul psyche/body composite* identity of a woman and a man and of their *integral gender complementarity* has been astounding in both its depth and breadth of responses of women and men since the first Neothomist renewal in the 1920's. Many important areas have opened up for the contributions of women in politics, business, arts, education, law, and the sciences. To defend woman's dignity with men, Edith Stein argued in support of woman's equal access to suffrage and higher education. Dietrich and Alice von Hildebrand defended the equal dignity of women and men in marriage and they both took conservative action by defending the dignity of purity in chaste friendship and marriage in the context of decay of proactive eroticism in the culture.

Jacques Maritain helped develop the UN Charter of Rights and with Raissa Maritain's support brought new vigor to the lay Catholic political life in collaboration with Emmanuel Mounier and the Personalists. Mounier extended the political reach of personalism to Poland always emphasizing the dignity of the person and the importance of ethical and political action. Pope John Paul II carried the personalist political energy further by promoting solidarity, subsidiarity, and communion in addition to elaborating principles to apply to human work, economic theories of societies and peace-making in the context of wounded memories from conflicts in world wars.

In the context of sex ideology and gender ideology, many authors defended the *spirit soul psyche/body composite* identity of a woman and a man and their *integral gender complementarity*.

Gertrude Anscombe in England articulated a conservative defense of husband and wife sexual relations open to new life against those who offer corrupt arguments to defend abortion and harming the innocent. Bernard Lonergan in Canada revealed characteristic vigor in his defense of the integral complementarity of a woman and a man integrating all the levels of their being from their semi fecundities, to their friendship, and spousal relations as reaching toward finality within the spiritual life of Christian marriage. His scientific and Neothomistic metaphysical schema was open to and anticipated future developments in various scientific fields. M.A. Krapiec in Poland integrated science and Neothomistic metaphysics to develop the significant dimension of existential analogies as a way of describing human communities. Norris Clarke and Alice von Hildebrand in the United States vigorously defended the eternal creation of the human soul by integrating arguments from science and metaphysics. They both also opened up the power and the beauty of the integral complementarity of woman and man by vigorously defending it against distortions. Pope Benedict extended a critique of historical distortions in the division of *eros* and *agape* in his encyclical *Deus Caritas Est* and Pope Francis has recently defended the importance of a genuinely integral complementarity between woman and man in marriage in his Wednesday audiences.

In just these few examples of authors considered in Volume III of *The Concept of Woman: Search for Communion of Persons (1500-2015)* we can see that Newman's witness to the True Development of a Living Idea applies to both the *spirit soul psyche/body composite* identity of a woman or a man and to their *integral gender complementarity*. All seven tests for true development show a preponderance of evidence for the true development of these living ideas. In addition, the evidence presented in this volume has shown that the *spirit soul psyche/body composite* identity of a woman or a man is a *necessary pre-requisite* for the *integral gender*

complementarity of a woman and a man. When any other metaphysical framework replaces it, integral gender complementarity collapses into polarity or into the destruction of the human being as a hierarchically ordered living integral woman or man. The equal dignity, significant difference, synergetic relation, and intergenerational fruition of a woman and a man are each an essential sign of the human person's living reality. This is *gender reality* which includes as its starting point, always or for the most part, sex identity as a female or a male.

